

The Bombay Guardian.

VOL. XXVIII.—NEW SERIES.—No. 6. SATURDAY, FEBRUARY 11, 1882. Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

February 19th, 1882.—Leviticus XXV.8-17.

THE subject of this lesson is the year of Jubilee. There is a great deal in the constitution and course of nature that is calculated to develop the principle of faith. For instance, every night all the people on the face of the earth are obliged to yield up all their conscious and voluntary powers, all self-control and the power of controlling others on which they so pride themselves, and return to the same blank level of non-existence. The tyrannical master has to lay aside his whip; his dreaded voice dies away and is no longer heard; his imperious foot-fall no longer shakes the ground; he sinks to the same level of unconsciousness and helplessness that his slaves are occupying. So, all over the earth; for many hours, all power remains in the hand of God. How calculated this is to remind man of his dependent state and lead him to look in faith to Him who sits above the heavens. Sickness, again, of which every man has experience, is fitted to check the feeling of self-sufficiency and lead men to look upward. Infancy and all the early years of the individual are calculated to lay deep in his heart the foundations of faith. Oppression and the various disappointments of life are well suited to awaken and develop the feeling of the need of a Friend on high. As it is in nature, so in a revelation that is from God. Specially in the Jewish theocracy may we expect to find much that looks in this direction. The law of the Sabbath is well fitted to develop in men the sense of dependence upon a higher power, and lead them to look beyond the things that are temporal. The three great feasts of the year which the Jews were to celebrate in the place where Jehovah was pleased to dwell, tested their faith. In a country like Palestine, exposed to the irruptions of predatory neighbours, it required no little faith for the Jews in the provinces to leave their homes and be absent for a fortnight or so together. Then there was the institution of the Sabbatical year when the Jews were commanded to leave their fields untilled, and forego the annual harvest. There is such a tendency in men to put their trust in the constancy of nature, instead of the God of nature; God would save his people from this tendency, and educate them to realize their dependence upon him. As a matter of fact this requisition was too much for such poor faith as the Jews had; they could not bring themselves to believe that they would be safe, if they followed this command and left all their fields unclutivated a whole year. Yet if they had taken note, they would have found that as often, on the average, as once in seven years there was a famine in the land, and that they gained nothing by their mistrust of God. Then on the recurrence of the seventh Sabbatical year there was not only

the rest of that year but of the following year, the year of jubilee, the fiftieth year. This was the year of the restitution of all things. During the forty-nine years things got wonderfully shifted from the order in which God had placed them; through self-will, mismanagement, and improvidence, patrimonies had been alienated, debts incurred and the Lord's freemen been reduced to servitude. In the fiftieth year all things were set to right according to the original plan, and a new period of probation given to the people, to see if they would do better and steadfastly remain where God had placed them. It was an extraordinary regulation. No monarch, however absolute, would dream of undertaking such a universal restitution and rectification of all the temporalities of his kingdom. But when God consented to become the King of the Jewish people, it was only on the condition that they would be governed by the code that he should give them, and he could only give them the code that he saw it would be for the best welfare of the nation to obey. Do we wonder that the Jews should have so greatly deviated from the standard that he had given them? We,—how is it with ourselves? Have we not deviated as widely from the standard that God has given us? How many among us have forsaken all to follow Christ? How many can say, Christ liveth in me? and, I love God with all the heart, soul, mind and strength?

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." The Jubilee was proclaimed on the day of Atonement in the 49th year, i. e. on the 10th day of the seventh month, with the sound of trumpets. These trumpets were usually made of the horns of animals, and at a given signal, at the close probably of the Day of Atonement, they were heard throughout the gathering places of the Jews. It was a delightful sound to many who were in bondage, or debarred from their patrimony or deeply in debt. It meant liberation from grievous burdens heavy to be borne. It was a temporal type of him who said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"A Jubilee shall that 50th year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather of thy vine undressed. For it is the Jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field." Whenever the Jubilee year came round they were to suspend their sowing from the autumn of the sixth year till the autumn of the eighth year. As a matter of fact there is a great deal of good food wasted every year in every community that is ordinarily prosperous. God, in giving the command, under-

took to see to it that they should not want through the observance of his commandments; he would cause the harvest of the sixth year to cover the demands of the three years ensuing, provided the Jews avoided all waste. What an immense amount of precious grain is wasted at this day in countries called civilized, where the people with all their culture do not know better than to use up the staff of life in making intoxicating liquors. Though there is reason to believe that the great body of the Jews fell short of the faith that would have insured obedience to this command about the tilling of the ground, yet the other features of the jubilee were doubtless observed through considerable portions of their history.

"Ye shall not therefore oppress one another; but thou shalt fear thy God; for I am the Lord thy God." 17. The fear of God was to make them considerate of the rights of their neighbours. The rich would be resorted to by the poorer at times when they would be in special need of money, just as the Marwadis in this country are, crops and fields and finally personal liberty would be pledged and in many instances forfeited. The richer a man became and the poorer his neighbours, the greater would his power of oppressing them become. But the year of jubilee came in to check the increase of wealth on the part of individuals and restore to the poor what necessity had compelled them to surrender. That enormous disparity that is witnessed in some countries, even in England, between the circumstances of the different classes, would have had no place among the Jews if they had had faith to observe the commands of God.

WEEKLY REVIEW.

—WE acknowledge with much pleasure receipt of the first number of the *Indian Witness*, the successor to the *Lucknow Witness*. The editor reminds the readers that he was concerned in the establishment of the *Witness* at Lucknow eleven years ago. The new *Witness* is not to be undenominational, but is to be published, it appears, under the sanction of the Ex. Com. of the Delegated Conference of the M. E. Church in India. We have read this first number with much interest and have marked for transfer to our columns an article entitled "Our Reserves."

—THE fears and vaticinations of the Russophobians have in the last few days obtained a measure of justification that they never seemed to have before. It is announced that by the late treaty with Persia, Russia has become possessed of a district immediately contiguous to Afghanistan. The three principal cities of Afghanistan constitute a triangle the apex of which, Candahar, looks towards Kurrachee. But Seraks, the region that is now Russian, is much nearer Candahar than Kurrachee is, and nearer

Herat than Peshawar is to Cabul. What is Russia proposing to do in that gallery? We confess that we begin to be of the opinion that Russia is seeking to place her own borders lovingly alongside of those of Hindustan. We are more than ever persuaded that it was a serious political mistake for the English to withdraw from Candahar. It is very certain that if Russia once gets into Herat she will not be in haste to withdraw. It appears that the English Governments have established the present rule in Afghanistan, chiefly by means of gold lavishly bestowed on those who were required to stand aside, and still more lavishly on the ruler himself. It is said that the Ameer will not be satisfied without a subsidy of a million Stg, in fact that he says he has been promised this. It is now reported that Herat is in open revolt against the Amir, and that the Governor refuses point blank to obey the requisition to repair to Candahar, and that the Amir has given expression to his displeasure by cutting off the head of the Governor's brother.

—PARLIAMENT has been reopened, but not very auspiciously for the ministry. Mr. Bradlaugh presented himself at the bar of the house, and Mr. Gladstone was willing that he should be allowed to take the oath subject to the decision of a court of law. But the motion to disallow was carried by 286 votes against 228.

—THE Miracle Play or rather, the Passion play, as it should be called, has been introduced into England and this not by Roman Catholics but by a clergyman of the Church of England. The gentleman who has achieved this unenviable distinction is the Rev. W. K. W. Chafy, Rector of a Parish in Worcestershire. Having witnessed the performance at Ober-Ammergau, he thought he could not do better than get up something of the same kind among his own people. The *Record* says:

The performance seems to have been got up in a style of great splendour and attractiveness. No less than fifty-two persons took part in it, from a little child of four years old to an old man of eighty. There were choruses of angels, and *tableaux vivants* representing the most solemn scenes of sacred history, from the Temptation to the Crucifixion, interspersed with imaginary scenes from the spurious Gospels, from the legends of Papal and Pagan Rome, and from the Roman Missal. One scene represented the Good Friday adoration of the wood of the Cross, "the vision of all nations worshipping the Cross." Another scene represented Jesus wounding his feet and hands in the workshop of Joseph, and the Baptist running to his assistance with a bowl of water.

Thus every day we are having new illustrations of the truth that men love darkness rather than light. The Apostle Paul determined to know nothing among the Corinthians save Jesus Christ and him crucified, but he believed that there was no better way of setting forth the truths of the cross than that which the Spirit of God had adopted in the Gospels. Certainly nothing could have been more opposed to the conceptions of the apostles than to get up a theatrical representation of the events in which the Saviour of the world was concerned. Racine and others have sometimes taken scriptural subjects for their drama, but we never heard that when these were represented the audiences were savingly influenced. Men love spectacles; whatever pleases the senses has a charm for them; the Gospel comes to com-

bat this tendency to be engrossed with what addresses the senses, and lift men into the region of faith. "The natural man discerneth not the things of the Spirit of God; for they are spiritually discerned." But such a representation as is described above addresses itself to the natural man, and leaves him where it finds him. What is particularly astonishing about this is that it is a clergyman of the Church of England who has introduced it. If he had attended a non-conformist service, and adopted some form of inculcating truth there witnessed, he would at once have been summoned to answer for his unauthorized procedure. If he had asked a worthy Presbyterian or Baptist or Methodist brother to preach for him it would have been a very serious offense indeed, but the most outrageous jumble of scriptural facts and Romish myths may be woven into a sort of drama and brought out as a grand spectacle, he himself acting the part of choregus, without eliciting any episcopal censure. In one of the scenes of this daama, the *dramatis personae* are a sybil and the Emperor of Rome:

"The sybil points to the Emperor a sun, in the midst of which is a woman with a man-child in her arms, the Emperor and the prophetess being represented in conventional costumes."

One of the things that strike a Christian in coming to this country is the way in which the people combine diversion and religion. The *Kirttan* has the same fascination for the Hindus that the play-house has for people in Western lands; but the *Kirttan* is a religious performance, and in listening to it there is not only entertainment but religious merit. It does not appear incongruous to the Hindus to go to the theatre to witness the performance of a play in which their Gods and the personages of their sacred books are exhibited. They who have witnessed the Mohurram with its mixture of tomfoolery and religious fervor know that the Mahomedans in this country, as well as the Hindus, combine diversion with religion. The theatre becomes a temple and the temple a theatre. The religions of India have a scope very different from that of Christianity. The latter recognizes men as sold under sin and needing to be recovered from it; it aims at regeneration and transformation; but the former represent the Gods as demanding no radical change in men.

—THE Theosophists, in a report with which they have favoured us, very grandly announce that they propose the establishment of "a universal brotherhood of humanity, without distinction of race, creed or colour." In the same report they mention as a matter of triumph that they have succeeded in saving a number of schools from Christian influence. They are distressed at the thought of any body's being led to doubt the divine sanction of Hinduism; but Hinduism means Caste. Hinduism relegates all the non-Hindu world to the realm of Mlechas, a word expressive of the greatest possible alienation from God. Christianity seeks to deliver 200,000,000 of the inhabitants of India from the thralldom of Caste; but Olcottism seeks to reinstate the heathen *puntoji* where the Gospel has been introduced. Why should any one be astonished that those who are animated by such a dominating hatred of the purest system that the world (even on the testimony of infidels) has ever seen, should welcome to their platform an individ-

al who has served his time in an American prison for one of the foulest crimes that a man can be guilty of? From the financial statement accompanying this report, it appears that India does not undertake to support the leaders of this movement. Out of the Rs. 6,529 expended in eight months of last year, the initiation fees and donations amounted to Rs. 1,938, leaving Mad. Blavatsky and Col. Olcott to pay out of their own pocket Rs. 4,591.

—THE Kherwar system among the Santals, of which the Rev. A. Campbell gives an account in the *Indian Evangelical Review*, signifies the adoption of Hindu deities instead of the aboriginal *cultus* hitherto prevailing. It was argued that inasmuch as the religion of the Zemindars by whom the land was held, was Hindu, all that the Santals needed to do was to worship the deities who had bestowed such prosperity upon the Zemindars, and the divine favour would be similarly shown to them, and they would no longer be in the present state of serfdom. The wonder is that they did not carry their reasoning a step further. The Zemindars are dependent upon the British, into whose hands all India has been delivered; why not adopt the faith of the great conquerors? Not only Santal superstition but Hinduism itself would justify such reasoning. But the people of this country are careful to stop short of this logical sequence.

—It is considered a matter of surprise that while Protestant Missions in Madras and Bengal are represented in the Educational Commission about to sit at Calcutta, the Western Presidency is not thus represented. The scope of the Commission is to excogitate a system of vernacular schools for the masses. For a great many years we have maintained that it would be more in harmony with the proper work of Government if much of the money now expended in giving what is called a high class education to comparatively few persons, were bestowed in establishing all over the country elementary schools where the children of the million may learn to read, write and cipher. It is not however the intention of the Indian Government to reduce the expenditure upon their high-schools and colleges, but to augment their educational work in the direction of elementary instruction.

—THE *New Dispensation* thinks it a great stroke of genius on the part of Babu Chunder Sen, to discourse about Christ as a Christian in the Town-Hall, and about Chaitanya as a Hindu in Beadon Square. Let him next speak about Mahomed as a Mahomedan and about Joe Smith as a Mormon. Why not also give the Theosophists a lift?

—OUR readers will observe that the Annual Meeting of the Young Men's Chr. Association is to be on Friday of next week.

NOTICES OF BOOKS AND REPORTS.

"*The Women of the Bible. Old Testament.* By Etty Woosnam." Partridge & Co. London. 141 pp. The writer of this book presents us with twelve discourses on women of the Old Testament, gathering from the sacred records lessons that are needed in the present day. The society of the present day is here tried in the balances of the sanctuary and found wanting. We admire the way in which the principles that found expression in the lives of these holy women of old are

brought to bear upon tendencies and habits of the present time. In connection with Eve we have the subject of woman's influence; with Sarah, woman's temptations; with Hagar, bondage and liberty; with Lot's wife, worldly-mindedness; Rebekah, Divine guidance; Jochebed, the faith which works by love; Miriam, emotional religion; Rahab, true conversion; Jael, the spiritual campaign; Ruth, God's provision for dutiful daughters; Hannah, praying mothers; Abigail, good manners and tact. We have read this book with much satisfaction, and think it well calculated to be helpful. Too many of the religious books that issue from the press, do little more than present to us in a new costume thoughts which have been already uttered. There is a great deal in our current literature that is simply of the nature of *echo*. One has been much impressed in reading some book, and that impression is taken as a call to write. This is conspicuous both in the region of poetry and of prose. But the book we are noticing does not belong to this category. It abounds with fresh original thought. The writer has a vocation. We make the following extract from what is said under the head of Lot's wife:

"And make haste away out of Sodom. Do not linger there. There is danger about, everywhere. There are germs of infectious disease floating in the air which may settle on us at any time, sparks of the great burning which may set us all on fire. Nothing but living in the Spirit—being led by God's Spirit, watching unto prayer—can make us proof against them. Have you got a worldly connection? Friends whom you cannot look upon as spiritually minded, but yet whose blame or ridicule you would greatly dislike? Do you try to conceal your aspirations after goodness on purpose not to annoy them? Remember Lot's wife. Do you mix with some careless pleasure-seeking companions because you feel so sincere in your wish to do them good that you are confident they will never lead you into their ways? Remember Ryle's argument: "Disease is infectious, but health is not." Remember Lot's wife. She could not persuade her sons-in-law to go the right way, and she was lost herself at last.

Another question let me earnestly put before you. Are you running as a man runs in a race, trying to outstrip all the others in devotion to Christ and zeal in His service; looking neither to the right hand nor to the left, but straight on to the goal? Or are you a straggler behind the rest of your religious friends, just going out for what they will do, saying Amen that they think right? When a large army is passing through a hostile country, it is best to be in the rear guard. The enemy always presses the stragglers in the rear; and if the rear is cold, and difficulties are great, as in Napoleon's retreat from Moscow, the hindmost members of the party perish in the snows as the rear guard of the grand army did. In Genesis xix. 26., we read, "Lot's wife looked from behind him." She was the last of the party.

One has sometimes thought that worldly-mindedness is spiritual shortsightedness. The revised version of the New Testament makes one think so still more. (See II Epistle St. Peter i. 9.) The secret of worldly-mindedness is that what we see we believe in most readily, and what is out of sight is out of sight. Mammon worshippers cannot see afar off. "They see only the near things." They see that one situation brings in £1,000 and the next £500. There is a clear profit there. They see that! There is a more influential temptation to be gained by settling down in one place than in other; they see that! There are many inconveniences attending a certain

course which after all may be an over-scrupulous one; and difficulty and inconvenience are disagreeable things—that is quite evident! But when it comes to the necessity for holiness, for abstaining from fleshly lusts,—when the invisible things of the world to come, the hope of eternal life, are in question, "they cannot see afar off." And this is a shortsightedness which does not improve with advancing age but which Satan makes feebler and dimmer year by year. As God's angels who came to Lot smote the wicked men outside his house with blindness so that they wearied themselves to find the door, so also the devil seems to delight in spoiling correct eyesight. We need the telescope of faith to bring heavenly things within the range of our vision. What an imperfect idea we get of the number of stars with the naked eye! and though the number is marvellously multiplied to our gaze by the telescope, yet even those thousands probably bear only the same proportion to the number which are really there, that the heavenly glories revealed to the eye of faith here, bear to the full fruition beyond.

People get very magnified and distorted views, too, out of Satan's microscope. He makes grains of dust and sand look like precious gems worth toiling and struggling for, and no matter how often people are disappointed in the real effect of what seemed so bright and tempting to them, they will still go on judging of things by earth's false electric light, and buy dearly the baits which they have seen in the microscope. This instrument has also a great power of magnifying as well as multiplying difficulties in the Christian life, and makes mountains of mole hills.

One of the most certain signs of being in bondage to sin is impaired vision; and this defect is the more dangerous in that we are unconscious of it. We are altogether misled by it. We think we must bow down ourselves in the house of Rimmon as Naaman asked to do, because otherwise we should lose our position and spoil our career. We think we must at least ensure for ourselves the necessities of life, as the poor man in court who thought to excuse himself for stealing by saying, "You see, Sir, I was starving, and a man must live." The judge's reply was perfectly just, though it seemed hard—"I do not see the necessity."

No, there never is any necessity to sin. Oh, if only we could turn out the fear of pecuniary loss, of inconvenience, of pain, or even of death, and learn to fear sin instead! If only we could get rid of the fear of man and walk in the fear of God all the day long!

Observe, that Lot's wife had separated from the world. She had got out of Sodom. We can give up worldly amusements, novels, friends, much more easily and long before we can give up worldly-mindedness. Nothing can turn it out but the entrance of God's Spirit and heavenly mindedness. We can only lose our shortsightedness, our constitutional myopia, by going to the Great Oculist; for if we say "We see" our sin remaineth, but if we pray "Lord, that I may receive my sight," He will open our eyes, for "He came that they which see not might see."

In Eve's story we dwelt on the influence of women. See how great a hindrance to goodness, true happiness and safety a worldly wife and mother is! Lot must have found his wife a terrible thorn in his side. There are many family circles in England where a believing husband has his righteous soul vexed from day to day by a frivolous or half-hearted wife. If Lot's wife had been a proper helpmeet for him and brought up their children in the right way, it is possible that their united piety and consistency would have led ten Sodomites to worship the God of Israel, and the cities of the plain would have been saved. The destruction of those four cities seems to have been the terrible consequence of that Hebrew family's having left undone what they ought to have done as regards example and soul winning.

The words: "the Lord being merciful unto him" look as if we were distinctly led to understand this special warning and visit of the angels were sent for Lot's sake to his whole family, because he was approved unto God; and the sin of the compromising life they had led was charged to her, as she was made such a terrible example. Whenever we are inclined to sacrifice principle to expediency, and duty to pleasure or earthly profit—when we have an opportunity of letting our light shine and we hide it under a bushel—when we look back upon past days, inclined to be dissatisfied with what God holds out to us—forgiveness, life, and glory—then let us remember Lot's wife.

The author of this book is, we believe, the daughter of the late Colonel Woosnam, resident for many years in Bombay.

"SOURCES of the Kabir Religion, by Valji Bechar." We are sorry that so much time should have elapsed since we received this Gujarati book before giving it the notice that it deserves. The Kabirpunthis or followers of Kabir are a sect or schism of the Hindus, dating from about the time of Luther. Kabir denounced idolatry and taught the worship of one God. It is remarkable how many embraced his teaching and became active proselytizers of their countrymen. His followers are found in all parts of India. Kabir seems to have lived and laboured in the south of India. The writer of this book, an able and respected Native Christian gentleman, has been for years interesting himself in the history and doctrines of this sect, and has accumulated their books and subjected them to very close examination. The results of his studies are given in this book and are well calculated to astonish the reader. He has found an extensive system of parallelism between the things told about Kabir and those related in the Christian Scriptures. In the Kabir authorities the eternal God is represented as having an eternal Son, with whom he is in essential alliance, so that each may be spoken of as the author of creation. The main features of the fall of our first parents as related in Genesis are matched by similar accounts found in the Kabirpunthi books. But after Eve had sinned, she begat three sons, Brahma, Vishnu and Maheshwar sinful like herself. The world became filled with sin and violence, but there were some worshippers of the true God, who kept in mind the promise of a Deliverer to come into the world given to Eve. (Kabir is a Hebrew word signifying *great* and is used of God in the Old Testament.) Coming then to the birth of Christ Mr. Bechar finds in some of the Kabirian books corresponding accounts of the birth of Kabir, called also the Son of God. And so all through from beginning to end of the life of the Saviour something is found in this Kabir literature to correspond therewith. The obvious explanation of this would be that after the death of Kabir some one who was acquainted with the Bible, sought to interweave the facts regarding Christ with the notices of Kabir, or sought to make Kabirism the vehicle for the introduction of veiled Christian truth. The Kabirpunthi books are very copiously drawn from, and the book that we are noticing furnishes those who wish to become acquainted with these writings with the opportunity of becoming so. We are sorry that our acquaintance with Gujarati is not sufficiently accurate to justify us in saying more about this work. Will not some friend connected

with the Irish mission in Guzarat favor us with a notice of it? The book has been published at the Mission Press in Surat and is sold at 12 annas.

“CHR. Vernacular Education Society's Report for 1881, Bombay Branch.” Mr. Haig is the Secretary of this Society for this presidency and principal of the Training institution at Ahmednuggur, one of the most valuable educational establishments in the presidency. Our attention is called to the following features in the work of this institution.

Its Institution at Ahmednuggur is open to young men from all Protestant Missions and denominations. The primary object of the Institution is the training of Christian teachers for vernacular schools. The students are taken through their course of study at the expense of our Society; but parties sending men with the view of retaining their services at the expiration of their course of study are expected to supply them with food and clothing during that period. At the end of their term, these students return to the parties who sent them, and we are always glad to hear of promising youths allotted to us for training. Besides receiving students who are supported by missionaries and others, our Society also maintains students of its own. All students supported by our Society or supporting themselves while attending our Institution are, on leaving it, at liberty to accept work wherever they are offered it. The lines of demarcation between the different churches are not so rigid in India as they are at home, and this makes it easier for us to be the servant of all. Our platform is that in the midst of Heathenism, and the real work to be done, that of bringing the world to God, all Christian missions are or ought to be as one. The Bible is the religious text book of the institution; nothing sectarian is admitted in the course of instruction; and the whole course of study is so arranged as to secure the most efficiency for a Christian teacher. The studies are carried on in the vernacular, but English is now taught as a language to all our classes. We cordially invite missionaries, both near and at a distance, to avail themselves of all the advantages we offer for the training of their workers; and whether they send men to us or not, we as cordially invite them to apply to us for teachers.

In all, over 300 students have entered our Institution; about 250 have left, and of these fully 200 are employed in the different missions as teachers, catechists, and colporteurs; while a few are studying for the native ministry under their own missionaries. There is a total native Christian male agency of about 450 employed amongst the Marathis, and of these about 200 have been trained in whole or in part in our Institution. The American Mission has nearly all its men now trained by us, and thus it has benefited largely and deservedly by our institution. Our men are now also employed in the missions of the Church of England, the Church of Scotland, the Free Church, and the American Presbyterian Mission in the Southern Marathi country. Our Institution thus exists for the whole Church of Christ, and not merely for that portion of it amongst whom it is situated. We rejoice in the welfare of every Christian Mission, and we seek to be helpful to all.

The C. V. E. S. has done a great deal for the vernacular literatures of India by supplying excellent reading Books in the various languages. Text books for all grades of scholars are provided. About 20 of A. L. O. E.'s story books prepared for the wider diffusion of Christian sentiments and facts have been translated into Marathi and published by the C. V. E. S.

“THE twentieth report of the United Presbyterian Mission in Rajpootana.” This Mission has a staff of ten ordained missionaries, three medical missionaries, and two other European agents, occupying nine stations. Four zenana ladies have come out to labour in connection with this mission. There were baptized last year at the different stations 31 adults. The communicants number 382. There are 6 Anglo-Vern. schools, 76 vernacular Boys' and 5 girls' schools, with 2848 pupils. Sunday-school attendance 1029. We content ourselves with this bare statement hoping shortly to give a fuller notice of the report.

“THE PURANS. A monthly amusing magazine for English-speaking Readers.” Vol. I. No. 1. The object of this magazine is “to translate into English from such works as Shivalila, Pandavpratap, Ramvijaya, the amusing history of Gods, kings, Rishis &c.” The present number contains the mythological history of the Pandvas and Kauravas.

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SATURDAY, FEBRUARY 11, 1882.

FEAR.

FEAR is a spiritual ulcer. It is not merely unhealthiness, but it neutralizes the health-bringing influences to which it is exposed. We are speaking of the fear which hath torment, which weakens the system for good, and keeps a man away from the path he was created to walk in. This fear is a development of selfishness. It is connected with short-sightedness. It greatly narrows the circle in which a man stands; it dwarfs the world for him; makes him his own prison-house. It is an evil spirit come to torment a man before his time. It may grow to become a kind of nature to a man, so that it shall seem to him vastly easier to live under the dictation of fear than to attempt to burst its bonds. It rears, in process of time, a wall around the individual, which he regards as a wall of safety, separating him from danger, and he has then a measure of complacency, and denies that his fear brings torment. But what mean these walls? What mean these habits of carefully turning your regard from any thing which will remind you of the One with whom you are not at peace, and who has power to crumple you in his hand as a piece of brown paper? When you stand on tiptoe and look up, you cannot but catch a glimpse on yonder mountain-top of the palaces of the great King. So you take good care not to stand on tiptoe; and you are careful not to open your door until you know that there is no envoy from the King at the gate.

Mr. Cook who was lately among us lecturing on matters that vitally concern every man, spoke repeatedly and very strikingly of the necessity of a man's being in harmony with the presiding Thought of the universe. He made it evident to those who were not blinded by prejudice that there is a personal Controller of the universe, having a plan which embraces both the universe considered as a whole, and each member and portion of the universe. God has a plan of life for every man, and whosoever is not willing to accept of God's plan for him, stands

necessarily in conflict with the power in which we live and move and have our being. Sooner or later there must be an open antagonism between the man's plan and God's. We cannot but believe that Mr. Cook's earnest and forcible words were the means of bringing home to some the painful consciousness that they were not in harmony with the divine conception of things and that it was of sovereign importance that they should be, with as little delay as possible. But unhappily men are engaged with all their powers in getting into harmony with the ideas that prevail among those with whom they have immediately to do. They know instinctively that if they endeavour to have fellowship with Him who sits upon the throne of the universe, they will be found at once in a state of discordancy with the society of which they are members. Fear lays an iron hand upon them whenever they propose to take a step that will have this result. It is the fear of forfeiting the sympathy of their fellow-men and of having to encounter their scrutinizing glance or scornful looks. It is the same fear that comes to the heart of a brigand when a suggestion is made to him that he should forsake those with whom he is associated and enter on a truer life. But men are ashamed of being thought fearful, and seek to persuade themselves that it is expediency or wisdom or independence or some other honourable thing that influences them. And they join with others around them in trying to stigmatize those who set forth the claims of the divine Ruler, as demoted, fanatical or misanthropical.

The writer of this was for many of the best years of his life under the sway of this unacknowledged fear, glorying in his enlightened skepticism. This thought was at length powerfully borne in upon his mind: that the controller of the universe had a plan, and nothing could be more important for a creature than that he should be in harmony with this plan. All true success, all true profit, all that was really desirable would be found in coalescence with this divine plan. Take one crucial particular:—The fact of death, inevitable, and absolutely uncertain as regards the time of its incidence. This enters God's plan as regards every member of the human family. But men naturally abhor this, and deprecate its approach with all their hearts. This gives us a glimpse of the gulf that stretches between man and God. But if man be brought into harmony with the divine Ruler, this strange repugnance will be taken away. Again, the word of God is that which God sees to be most worthy in this world. It is very different from man. As the heavens are above the earth, so high are God's ways above the ways that please man. God revealed in Christ, and men show by their feelings towards Christ what their feelings towards God are. Christ said, He that confesseth me before men him will I confess before my Father in heaven; but he that denieth me before men, him will I also deny before my Father. To confess Christ is to give expression to those truths which Christ makes prominent in his teaching, and detaches oneself from all that is opposed thereto. The light of the world, says Christ to his disciples; no man lighteth a candle and putteth it under a bushel. Suppose the *Guardian* were to keep back every statement of the views that are embodied in the Scriptures, and were careful to give expres-

only to sentiments that are agreeable to what is called good society, that would certainly be putting a light under a bushel. But take the case of a daily paper concerned with the current news and current opinions of the day. This sort of organ is spoken of as the greatest of educational agencies, teaching men what views to take of the matters that come before them. The editor is an Englishman, a man of culture, in his own heart persuaded that it would be an immense gain for the people of this country if they would discard their present religious beliefs and become humble disciples of Him who uttered the Sermon on the Mount. But he takes good care to give no expression to these sentiments in the columns of his paper, though at the same time he makes his readers acquainted with whatever is conspicuously said against Christianity. Every body around him, Hindu or Mahomedan or free-thinker, sets forth as boldly as he will his religious convictions; but our editor thinks he himself must not do any thing of the kind. Falsehood may be witnessed to unhesitatingly and fearlessly, but the highest of all truths, the deepest of all convictions, must go unexpressed or be left to the missionaries. If the daily press is the mighty agency that man declares it to be, the responsibility of its conductors to make it the vehicle of truth is proportionally great. It is really an astounding claim made by the darkness that rules in this land that editors, merchants, bankers, civil servants and military officers, should seal up their lips with regard to the truth of revelation in all their communications with the Natives. Men claim to be very brave, but the really brave man is one in a thousand. He who aims simply to be in harmony with those among whom his lot is cast, and suppresses what he feels to be important because it will not be pleasing to them, is certainly not a brave man.

Just at the close of the Bible, we are told that the *fearful* are to have their lot with the unbelieving, immoral and reprobate, and to show the terribleness of this lot it is compared to a lake of fire.

FRIENDLY WORDS TO EDUCATED NATIVES. V.

"He saved others, himself he cannot save."

No one that knows any thing of history will deny that the occasion on which these words were spoken, has been more pregnant of results than any other event of which mention is made in history. Will it not be profitable to us to consider when and where these words were spoken; by whom they were spoken; with reference to whom; their true significance?

They were spoken about 1850 years ago outside the walls of Jerusalem, by the chief priests of the Jewish religion. It is a place of execution, and rising considerably above the large crowd are three men hanging upon crosses. Death by crucifixion was the penalty assigned by the Romans to those who were convicted of capital crimes; but all Roman citizens were exempt from it, whatever their crime; it was reserved for slaves and for foreign captives. We thus at once perceive that it was a more ignominious form of punishment than death by the gallows, the penalty for capital crimes imposed by English law; for citizenship does not save men from this penalty. In front of these

three crucified persons, is a large crowd, consisting not merely of the rabble that form the principal element in the crowds that ordinarily witness public executions, but embracing representatives of all classes of the community. Yes, even the highest. The Jews had a religion for which, in its essential features, they claimed a primeval origin, and for that which related specially to their nation they claimed an antiquity of fifteen centuries. Their high-priest was the visible head of their religious commonwealth, and in a certain sense represented God himself. For their national system was originally a theocracy, a government ruled by God himself. The office of the high-priest was at first for life; but in the days of which we speak the office had become a place of worldly honour and influence sought for by ambitious and contentious persons, and the term of office was for a year only. Consequently, at any moment there might be found in Jerusalem not only the high-priest of the current year but those who had filled the office in previous years and who by courtesy were still known as high-priests. So we have mention of the high-priests, in the plural, as coming to look upon the strange spectacle that was that day to be witnessed at Golgotha, the place of execution outside of the walls of Jerusalem. As these distinguished persons drew nigh, followed by the elders and scribes, there was a sensation in the crowd; men fell back to make way for them and allow them to come near the crosses. Lowly salutations were made to them. On two of the crosses malefactors were hanging. These were persons who had been engaged in highway robbery, and had been arrested by the Roman officials who were seeking to put down this form of lawlessness, and had been tried and condemned to death. Their sentences were written over their heads. It was not for the purpose of witnessing the execution of the law's sentence upon these persons that the high-priests came forth from their palaces in Jerusalem. It was on account of the one who was hanging between these two robbers that they had come. On the central cross it had been the intention of the authorities to execute a man named Barabbas, who had been guilty of murder and of trying to bring about an insurrection; a man in fact, guilty of treason, the most notorious criminal in Jerusalem. But it was the custom of the Jews at the Passover feast to ask the release of some prisoner. Well, Barabbas had been released and another person, at the instance of the high priests and of those whom they had persuaded to join them in making the request, had been condemned to die in his place. Over the head of the central figure was written "Jesus of Nazareth, the King of the Jews." Fixing their eyes upon him the high-priests said, "He saved others; himself he cannot save."

Who was this person who saved others but could not save himself? What did they mean by saying He saved others? Had he really saved any body? From what had he saved them? Well, we will glance at something that he did about two months before the time of this crucifixion. It occurred in the immediate neighbourhood of Jerusalem and had been very much talked of in that city. It occurred in Bethany, just over the brow of yonder hill facing Jerusalem on the east. There was a family for whom Jesus of Nazareth had a great affection. There

was Lazarus with his two sisters, Martha and Mary, pious, God-fearing and held in high respect by all who knew them. Lazarus fell ill. Jesus was at some distance, but the sisters despatched a message to him thus worded: He whom thou lovest is sick. They had such persuasion of the friendliness of Jesus that they were sure he would come to them as soon as he heard that Lazarus was ill. But why send for Jesus? Was he a physician? No; and very likely their neighbours thought they would have done better to send for a physician. But the fact that they sent for Jesus showed they believed that he had power to restore their brother. They were greatly disappointed when day after day went by without bringing Jesus to the bedside of the dying one. Their brother died. It seemed a great mystery that Jesus had not come or even sent any message. Their brother was laid away in the sepulchre. Many of their friends in Jerusalem came to sympathize with them over their great sorrow. Finally, four days after the burial, Jesus came. Martha received word that he was at the outskirts of the village, and went forth to meet him. She fell at his feet, exclaiming with great bitterness of feeling, Lord, if thou hadst been here, my brother had not died. Afterwards Mary came and said the same thing. They had not the slightest doubt of the ability of Jesus to save their brother from dying, but could not tell why he had neglected to come and do it. Jesus enquired where they had laid him, and they went with him to the place, many of their friends and others accompanying them. There, Jesus commanded the stone to be removed from the face of the sepulchre, and then cried out, "Lazarus, come forth." The one who had been buried four days, and had been dead five or six, came forth alive, and returned with his sisters to their house, while Jesus and his disciples went again to the part of the country in which the message had reached them. The news of this went abroad in the capital and numbers came out day by day to see him who had been so marvellously raised from the dead. It was specially because of the effect produced upon the community by this act that the priests made up their minds to leave no stone unturned to compass the death of Jesus. Well, this is a specimen of the works wrought by Jesus which caused the chief priests to say to him, as he hung upon the cross, He saved others, himself he cannot save. Certainly nothing could exhibit a greater contrast than the scene presented at the grave of Lazarus, and that presented here in Golgotha to-day. On the one occasion we see the sublimest exercise of power; on the other we see what seems to be the perfection of weakness. The nails driven through the palms of his hands and through his feet, fasten Jesus to the cross just as effectually as those that pierce the hands and feet of the malefactors fasten them.

(To be continued.)

REMINISCENCES. CXLVIII.

DIARY, 1848.

Bombay, February 8th. M., my pundit, admits the truth of the Bible as we read it together. He often exclaims, 'that is good, very good, that is true.' We were translating from Luke xii to-day about confessing and denying Christ. He acknowledged that he was of those who believe in their hearts but deny him with their lips.

Took a walk Sunday afternoon with Mr. A. Visited a quarter inhabited by the poorer classes. Before every house almost was an object of worship, the *Toolsi* plant, an idol, or some red paint. Mr. A. sat down to talk with a man at work before a house, and questioned him about a little altar that was erected there. A number of Natives gathered around. He did not seem to like the conversation at all; was quite civil, but appeared to be somewhat ashamed and uncomfortable. I asked him what the God had ever done for him. Nothing at all, he said. Why then did he worship him? He said it was a malignant being, and if they neglected to worship him he would inflict pains upon them, such as violent griping in the stomach &c. As we were going away I heard some of the bystanders say, with reference to what Mr. A. had said, *Kharé, Kewal kharé*, true, all true.

13th. I am informed that Hinduism is based upon fear. That is, the religion of the great majority of the people has no other foundation, no other aliment. They believe in a multitude of goblins, fiends, devils, haunting all places, and very dangerous if not continually propitiated. All calamities are traced to the anger of these beings. This must be studied, also, the way to treat it. Whether by showing the folly of fear altogether, or by showing whom they should fear. There is a way of removing their fears that will only make them infidels. It is estimated that about one in forty of the Marathi population here read, and in the Deccan the proportion is still lower.

There are more Brahmins in the Marathi country, in proportion to population, than in any other part of India. Elsewhere they are easily supported because of their fewness; and as they feel pretty sure of enjoying reputation and influence without effort, they make but little opposition to Christianity. Here they will be much more affected by the progress of Christianity, and much sooner affected, and there is reason to expect here a greater opposition than elsewhere. Perhaps the great battle will be here.

In reading the Scriptures, my teachers often say, That is true. Perhaps it is just as we would admit the truth of passages in Seneca or Xenophon. It is good moral truth. But as we do not deem these books inspired because they contain truth, and our sense of responsibility is very little affected by the reading of them, so perhaps it is with these Hindoos and the Bible. The great thing is to show that if the Bible is true at all it is from God; and if true they are in danger of hell-fire.

The commandant of Baroda, an English functionary, walks in procession in honour of Gunpati, and salutes the idol. One wife generally. According as their means allow, one, two or three. My pundit was married at 8 years of age, his wife being 5; he could not remember it.

15th. Considering Luke ix. 22, 23, the question arises, Can I be happy with Christ alone? My heart answers, Take away all the comforts I now enjoy, and I can be happy. I do not value these things and would rather be without them. Let me suffer from hunger and thirst and temporal calamities generally, and I feel that I can still be happy. Let me be unnoticed by all men, abandoned, isolated, I can still be happy. Let me be treated with contempt and scorn and cruelty, let my pride be warred upon utterly, I believe,—I don't know; I should need more of Christ than I have now. Let my labours be in vain, let fruit be wanting, and I feel in this I could not be happy. I would be miserable. But if it be God's will I am willing that it be so.

19th. We shall never be perfect as some estimate perfection. If we reach a point where we are using all our powers for God, we shall then have this for our predominant thought, How shall my faculties be increased? I ought to be capable of a great deal more than I am.

We are responsible for the increase of our powers. God has made us so that by effort we can grow in capacity. Therefore, in the very nature of things, we can never come up with perfection. It will always be a little way before us.

20th. There is much more encouragement to preach to the lower castes. The difficulties presented by Caste increase as the Caste is higher. A man's caste is honourable to all those that are below him, but not so to those who are of higher caste. A brahmin has to make the sacrifice of universal esteem and repute. It is a reproach to him to be seen having communication with missionaries. It is to be expected that the Mahars will turn with much greater readiness to the Gospel. If there is a Chr. community into which they may be received and welcomed, the transition will not necessarily be painful. In some respects there may be temporal gain for him. There is reason to believe that many make a profession of Christianity for the sake of these temporal advantages.

"Kennedy on Hindu Mythology." I have been looking into. It seems to be an apology for Hinduism. He will not hear a word said against it. They worship one only God, the living and true God, and approach him in approaching the mediatorial idols. He lived and died here in Bombay. A Brahmin said to Mr. A. once: "Look at Capt. Kennedy; he is all the time studying our shastras; he prefers them to all society and to all other reading. I am convinced that he must have been a Brahmin in some previous state of existence." And my teacher said yesterday: Capt. Kennedy declared our religion to be true, after having long studied our shastras. Who knows what one such man, one such book may do to appease the consciences of Hindus, furnish their pundits with arguments, and hinder the progress of the Gospel?

NOTICE.

BAPTIST CHURCH, (Bellasis Road, Byculla.)
The Rev. J. F. Morris, Baptist Missionary from Burmah, will (D. V.) preach to-morrow evening at 6 o'clock.

BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION.
Annual Meeting in the Rooms at 8 p.m. (Local Time) on Friday the 17th Instant, to be preceded by Tea at 7-30 p.m.—Admission by tickets at annas 8 each. All invited.

Epitome of News.

SATURDAY, FEBRUARY 4.

—Mr. Joseph Cook was to lecture at Allahabad last evening. He was announced to speak at Lucknow last Thursday.

—A Calcutta paper says that "female ticket-collectors, for native women who travel by railway, are to be entertained on the East Indian Railway."

—It is reported that the guard of the goods-train has died from the injuries he received in the railway accident near Shekoabad.

—Major Boyd, who was wounded by fanatical Cacharis in the attack on Mywung, died from the mortification of the wound he received.

—With reference to the subsidy of 100 lakhs of rupees said to have been promised by Sir Lepel Griffin as a reward to Abdul Rahman for kindly taking over the Amirship, the *Pioneer* learns that "no promise of such an enormous subsidy was ever made. Abdul Rahman has evolved the idea out of his inner consciousness. He was really told that 20 lakhs would be made over to him as an earnest of British good-will, and that further support might be given him

if circumstances justified the extension of our generosity. As by this time he has received upwards of 40 lakhs, in addition to presents of arms and ammunition, he certainly has no cause of complaint against the Government. That he will 'ask for more' is of course a foregone conclusion, particularly as he is under the delusion that he sold himself for 100 lakhs."

—A recent despatch from the Secretary of State for the Colonies announces that the Church of England is to be disestablished in the Straits Settlements on the same terms as those agreed upon for carrying out this object in Ceylon. All present chaplains will have their vested interests provided for. The total population of the Straits Settlements is stated to be over 300,000, with a Christian population of only 9,000. Of these latter only 749 are registered as attendants at the Established Church, the present cost of the establishment being £2,800 per annum.

—Mr. Rowe, Magistrate of Delhi, held an investigation on the 22nd and 25th January, into charges against Bombardier Pope and Gunners Maker and Wright, of shooting one native dead, and wounding two others. Biga, one of the men who was wounded, said he was with Thana, who was killed, and Goordial (the other wounded man) cutting wood in the jungle, when two Europeans run up chasing a peacock. The story then runs that the natives remonstrated with the sahibs against shooting peafowl, when "a third man came up, and putting a gun to his shoulder fired at us from a distance of three or four paces, killing Thana, wounding me in the little finger of my left hand and Goordial in his left thigh." Neither this witness nor Goordial could identify any of the accused with the man whose conduct they complained of; and Goordial said in his evidence that he did not know by which of the three men, or in what position, the shot was fired.

The case was dismissed.

MONDAY, FEBRUARY 6.

—In the Resolution appointing the Education Commission, (telegraphed to the *Times of India*): His Excellency the Viceroy in Council points out that it is a quarter of a century since the measures set forth in the despatch of 1854 came into operation, and ten years since the direction of the educational system was entrusted to the local Governments. The time has now come for a careful examination into the results attained and the working of the present arrangements. The Commission need not concern itself with the working of the Indian Universities, or with technical education, whether medical, legal or engineering, or with European or Eurasian education, which was recently dealt with by Government itself. The educational system of British Burma, the arrangements of which are of a comparatively recent date, may also be left out of consideration. Special attention should, however, be paid to the question of primary education. His Excellency believes that owing to a variety of circumstances more progress has hitherto been made in high and middle than in primary education. Though this is not to be regretted Government holds that the different branches of public instruction should, if possible, move forward with more equal steps than hitherto. It is not possible, however, for Government to find funds sufficient to meet the full requirements of the country in the matter of primary education, and every available private agency must be called into action to assist the public funds. With this view native gentlemen should be encouraged to come forward to assist in establishing schools on the grant-in-aid system.

—*Times of India*: The annual meeting of the School of Art on Saturday was of the usual interesting character. Mr. Griffiths having presented the report of the examiners (Mr. F. W. Stevens and Colonel Waddington), the prizes were distributed by the Hon. L. R. Ashburner, who presided in the absence of his Excellency the Governor. The desirability of

establishing a Gallery of Art worthy of a city of the importance of Bombay was insisted upon by Mr. Griffiths, who believes that when the scheme is fairly launched wealthy natives will devote their surplus wealth to endowing the institution. The Chairman mentioned that a small beginning had already been made, by purchasing out of the Baigrie Memorial Fund copies of the old masters. It was stated that a large order has been received from the Prince of Wales for pottery ware manufactured at the School of Art.

—*Daily Telegraph*: The public who crowd to see and applaud acrobatic exhibitions are, as a rule, unacquainted with the physical sufferings necessarily endured by those who thus labour for their amusement. Probably, if they could realise what amount of pain and anguish goes to the making of a skilful opera dancer of the first class, such shows would be discontinued altogether for want of patronage. The State of New York has actually forbidden children's performances of all kinds, and the young creatures made to break the law speedily find themselves in prison. This proves to be the most effectual way of dealing with their proprietors, because, if the children are taken from them their chance of profit is at once reduced to a minimum.

The Maharajah of Durbhanga is building a palace, which is to cost twenty-five lakhs.

TUESDAY, FEBRUARY 7.

—*Times of India*: In the Statistical Tables (sixth issue) just received, we find that the total population of all British India is 200,275,983, and of the Native States 50,265,227, according to the Census taken last February. This result has the advantage of enabling one to speak of the population of India in round numbers, which is also an aid to the memory—two hundred millions, or including Native States, two hundred and fifty millions. The population of British India was 189,018,856 according to the previous Census, so that the Census of 1881 shows an increase of over seven per cent. British Burmah possesses 15,157 villages and 677,362, inhabited houses, to a population of 3,736,771. There are 88,177 Hindus, 168,881 Mahomedans, 3,251,589 Buddhists and Jains, 84,219 Christians, and 143,005 others. Of the population engaged in agriculture there are 683,746, in commerce 117,282, and in industrial occupations 169,052.

—Same: Last week Mr. F. Hughes, of Maypady, Wynaad, was accidentally shot by a spring gun set by himself to destroy a cheetah. He was carried into Develah and died there.

—The Palestine Exploration Society reports that Lieutenant Conder has returned to Jerusalem, bringing with him the results of his first campaign in Eastern Palestine. These are the survey of about 500 square miles of country, the plans, photographs, and special surveys of a great many places of interest, including Heshbon Amman and Arak el Emir, the great castle of Hyrcanus. Over 600 names have been collected, 200 miles examined, and several valuable identifications proposed. The great feature of the country just explored is the prodigious number of cromlechs, which are not scattered about, but grouped and referable to certain centres which represent the old sacred places of the primitive inhabitants. In addition to the cromlechs, some very interesting menhirs were found and ancient stone circles. Lieutenant Conder suggests that the "bedstead" of King Og (Deut. iii., 11), which should be "throne," may have been one of these cromlechs.

—Of the new wheat-bearing district an English agricultural paper, the *Farmer*, writes:—The India Office is lending its sanction just now to an enormous scheme for the reclamation of the waste lands of the Punjab. The waters of the five rivers which give a name to that region flow wastefully away to the sea, leaving a large tract of desert land, some of which was once fertile, to be the home of nothing and nobody.

Some portions of the great doab which it is proposed to reclaim—a doab 50,000 square miles in extent—have undoubtedly been both inhabited and highly fertile in their day. In some cases the canal is almost made, the unused bed of diverted rivers lying ready to be again filled with the life-giving stream. So that the earlier portion of the great work will be comparatively easy. But, whether easy or hard, the reclamation of 50,000 square miles of land in an over-populated country, the irrigation of a tract so enormous in a country visited so frequently by famine, is a task the magnificence of which, from an engineering and from a political point of view, almost overweighs the imagination.

—Yesterday a corner's inquest was held at Government House, Parell, on view of the body of Syed Tippoo Syed Abdool Kadur, the Res-salidar in H. E. the Governor's Body-guard, who committed suicide by shooting himself through the chest with a revolver. He had an attack of acute mania sometime ago.

—*Bombay Gazette*: The efforts of Lord Granville to remove the quarantine placed on Indian vessels in Turkish and Egyptian ports have been successful, and an Extraordinary *Government Gazette* issued last night announces that vessels from Aden, Bombay, and India in general are no longer to be subjected to quarantine restrictions. [This is denied.] A telegram which we published yesterday announced that quarantine had been withdrawn in the Italian ports, so that vessels from India are now freed from all restrictions on their way to, and on their arrival in, Europe.

—Same: It may now be regarded as certain that the Indian and the British Medical Departments will be amalgamated in April next.

—The Native gentry of Madras are preparing a Memorial to the House of Commons on Disestablishment in India, in which they say:

That of the million Christian population of India, nearly three-fourths belong to the Church of Rome, more than half of the remainder to that of Scotland, and only a small fraction of the whole to the Church of England; that these divisions of the Church maintain 666, 7, and 167 ministers respectively.

There is certainly a great mistake in what is said about the Churches of Scotland and England.

—*Indian Chr. Herald*: The *Madras Native Opinion* may have its own opinions and the *Liberal* may feel disposed to agree with some of them, but we are afraid the former is in error when it denies Dr. Murdoch's assertion that atheism is spreading among Hindus. "So far as we have been able to learn," says our contemporary "we do not at all think that there is any cause whatever for apprehension on this score, so far as any appreciable portion of the people is concerned." Would that we could endorse this testimony, but we are afraid that facts go against it. It is our belief that indifference to the claims of Christianity and its rejection, have naturally led the educated natives generally to discard all religion and plunge deeper and deeper into the mire of infidelity, scepticism and atheism. Observant European travellers like Monier Williams and others have also given expression to the same kind of feeling.

—Same: A young man of the name of Kally Puddo Gupta belonging to a respectable family of this city was on Sunday last baptized at St. Paul's Cathedral by Rev. H. H. Sandel.

WEDNESDAY, FEBRUARY 8.

—Among the specimens exhibited at the Medical Exhibition at Allahabad the other day was a very light, very cheap, and ingenious artificial arm from Paris, where it is distributed by a charitable society called "Assistance aux mutilés pauvres," the office of which is at No. 43, Rue de Vernueil. It is invented by M. le Conte de Beaufort, the founder and Honorary Secretary of the Society, and is made by Werber, No. 20, Rue Richelieu, who supplies many other most ingenious inventions of this

philanthropist at wonderfully cheap prices, from 30 to 50 francs.

—*Times*: "During the past eight months a tract of country, equal in area to the British Isles and France combined, stretching from the Baltic to the Black Sea, has been the scene of horrors that have hitherto only been perpetrated in mediæval days during times of war. Men ruthlessly murdered, tender infants dashed to death, or roasted alive in their own homes, married women the prey of a brutal lust that has often caused their death, and young girls violated in the sight of their relatives by soldiers who should have been the guardians of their honour—these have been the deeds with which the population of Southern Russia has been stained since last April. In the face of these horrors loss of property is of little moment, yet they have been accompanied by the razing of whole streets inhabited by Jews, by the systematic firing of the Jewish quarters of towns in Western Russia, and by the pillage of all the property on which thousands of Jewish families were dependent for existence.

"In addition to all this, many Russian towns have heartlessly seized the occasion to expel from their limits crowds of Jews who have been left by this inhuman and deliberate measure homeless amid masses infuriated against them. And during these scenes of carnage and pillage the local authorities have stood by with folded arms, doing little or nothing to prevent their occurrence and recurrence, and allowing the ignorant peasantry to remain up to this day under the impression that a ukase existed ordering the property of the Jews to be handed over to their fellow-Russians. So far from publicly expressing reprobation of these outrages, the Minister has issued a rescript clearly betraying that the Russian authorities fully share the prejudice of the mob, and contemplate adding to the burdens any inequalities which have been the direct cause of the embittered feeling that has led to these disorders.

—*Bombay Gazette*; London: Sir George Birdwood has hit upon the ingenious idea of maintaining that opium-smoking is physiologically harmless, if it be not even beneficial, to the Chinese. You will see his latest letter in the *Times* this morning. It is interesting reading, but Sir George seems to me to be guilty of exaggeration when he says that smoking a few pills of Indian opium only diffuses a pleasant warmth through the body, like that which comes from the steam of a jug of boiling water. If that were all, the poor Indian or Chinaman who now eagerly buys the costly opium pills would probably content himself with the cheap fumes of a chatty of hot water.

—The Chief Court of the Punjab has directed the acquittal of all the prisoners (except one) who were convicted by the magistrate of the Lahore district in connection with the Fort robbery. The excepted prisoner is a man who confessed his guilt in the magistrate's court. The result of a recent scandalous case which came before a London coroner, and was strongly commented on by the press:—"By command of the Queen, the name of Lieut. Henry Ponsonby (Retired List) has been removed from the list of officers of the Royal Navy."

—*Indian Witness*: The Theosophical tree, however, has blossomed and borne its fruit very abundantly indeed. Its own leader and orator, the respectable Colonel Olcott himself, has introduced as a speaker at the anniversary of the Society one of the very worst of living men, and after the unspeakable badness of the man's character has been clearly exposed he continues to fraternise with him and warmly defends his reputation. The *New York Independent*, just received, incidentally refers to this wretched criminal in connection with a proposed law amendment, in the following terms: "It came up by the prosecution and conviction of a dirty creature, named D. M. Bennett, for violating this law against circulating through the mails obscene, lewd or lascivious books, pictures etc, and who has since served his term in the

penitentiary." This man is now one of the heroes of the Theosophists.

—Correspondent of the same: I believe the Rev. Mr. Zeimann labored in the Mission field for the last forty years. He first came out in connection with Gossner's Evangelical Mission which is in Berlin, but subsequently, and for many years his mission work, in respect to pecuniary help, was quite independent of any Society. Poor dear old Mr. Zeimann labored hard and zealously in his Master's service; and, through his own exertions, brought his mission to its present state at Ghazipur, where some hundreds of native Christians can testify, that to them he was like a father. Where can we find such another true servant of God? He worked like the Apostles of old, and learned, like the Apostle Paul, in whatsoever state he was therewith to be content. "He knew both how to be abased, and how to abound: everywhere and in all things he was instructed both to be full and to be hungry, both to abound and to suffer need" Phil. iv 11-12. If the rich entertained him, he was thankful to them for their hospitality; if the poor took him in, he was thankful to them likewise. If it so happened that he was not near either the rich or the poor of the European community, still he was content with the humblest fare he was provided with, so long as he preached the Gospel of Christ. If you can picture to yourself an old man in simple clothes, and bare-feet, walking ten or twelve miles a day, with nothing but a country cart containing a small tent (pāl), and a few other actual necessities, going from market to market, preaching the Gospel to the heathen—that man was dear old Mr. Zeimann. Who is there left that does as much for the sake of the Gospel?

I have not heard of another such missionary in India. Besides all this, he was a poor man. Out of all that he got for the support of the mission he only took Rs. 50 a month for himself.

—Same: "The ladies who work among the sailors in the Radha Bazar found themselves among lions last Sunday afternoon. The fighting and disorder were exceptionally great, and the police were hardly strong enough for their assailants. The surest and by far the easiest way to prevent these painful scenes would be to close liquor shops on Sunday. It is due however, to the very worst of the sailors to say that they not only treated the ladies with respect, but in some instances were wonderfully restrained by them from acts of violence."

"A small party of Christian ladies and gentlemen marched through Colinga Bazar Street last Sunday evening, singing as they marched and pausing at three different points to listen to short addresses in English and Hindustani. It was the first time that an attempt of the kind had ever been made in that street, and some misgivings were entertained as to the wisdom of going there. The result, however, was very encouraging. Great crowds of Natives gathered to listen to the preaching, and at each preaching place a number of the poor women who have made the street notorious came out and listened with great interest. At one place three of these women were deeply affected, and hopes are entertained that future service may result in the salvation of many of them. A street service will be held on next Sunday evening, beginning at half-past four o'clock, at the corner of Wellesley Square adjoining the Free Church."

—We are favoured with a copy of the February issue of the G. I. P. R. *Monthly Guide* with time & fare tables. Price one anna.

—*Orland Mail*; Jan. 20: The most serious of all the riotous attacks upon the eccentric but well-meaning religious body which calls itself the "Salvation Army" has been made by the roughs of Sheffield. Though the rioters numbered at least 4,000, and left many victims seriously injured, and one considerably more than half dead, only two captures were made, and throughout the affair the

policy of the police was one of masterly inactivity. Probably the next outbreak may result in some one being murdered outright, and then perhaps the authorities may think it time to make some decided move; but it to be hoped that it will be a move of a very different kind from that suggested by Sir WILLIAM HARCOURT about a month ago. The Liberal Home Secretary was of opinion that any meeting or demonstration disapproved of by the *residuum* should be suppressed by magisterial authority. We incline to think that so long as the right of public meeting is part of the English constitution, the *residuum* should be taught, not by nominal and grudgingly inflicted fines, but by heavy sentences of imprisonment, that the law is their master not their servant.

—*Zion's Herald*: As might be expected, the remarkably frank utterances of Mr. Frothingham, which he does not qualify upon reflection, only correct in their application to certain individuals, awaken no small stir among his Liberal associates. Some are sure he did not mean what the reporter has published, but is too careless of public opinion to make any correction. Others think he is passing into his dotage, and the old impressions of his childhood regain their influence over him. It is enough to know that so shrewd and intelligent an observer looks upon the kind of ethical instruction which he has been giving in its highest form as powerless to accomplish much service in the community; that he believes modern liberalism tends inevitably and hopelessly to materialism; that there is a force in revealed religion that it is in vain to oppose; and that he is so dissatisfied himself with his working religious theories, that he proposes to stop and wait for further light. May God be pleased to give it to him! Although his infidel friends sneer at the prayers which are offered that he may be led into the truth as it is in Jesus, still it is highly proper for the disciples of the Lord to pray that his eyes may be opened.

—Same: The Anglo-Chinese College at Foochow, which has been put in operation by our Foochow Mission Conference, received a formal authorization by the missionary authorities at home at the recent session of the General Missionary Committee. The generous offer of \$7,000 from Rev. John F. Goucher, of Baltimore, for the Theological Department of the institution, has been already noticed. We are happy now to state that the purchase of a desirable building for the college has been effected. It will be remembered that a wealthy Chinese gentleman, Mr. T. Ahok, has taken a deep interest in the enterprise, and his action in the case is one of the most encouraging circumstances about this whole affair. Assuredly, we have great reason to thank God for this new step of progress and token of vigorous life in our Foochow mission. We quote the language of Rev. N. Sites in his communication on this subject. Under date of Sept. 13, he says; "The beautiful Chartered Mercantile Bank premises are now purchased (only waiting the deeds from Hong Kong) and counted cheap at \$14,000, ten thousand of which is the generous gift of Mr. T. Ahok, and the remaining four thousand, it is hoped, will be chiefly, if not entirely, contributed by the Chinese officials and merchants, leaving the promised help from the foreign community to be applied to the erection of an additional professor's residence, or of boarding halls on the grounds." Rev. F. Ohlinger writes as follows of the estate now purchased: "Every one says, 'Just the place for the college; beautiful grounds, near the Tieng Ang chapel and our Biblical Institute and High School; conveniently located for the whole mission. The American Board missionaries chiefly rejoice on account of the religious influence thus secured in the college. . . . The building is in all respects the most substantial one in the place, and the only building (though exposed) that stood the recent typhoon without sustaining so much as

a scar. It cost the bank upwards of \$21,000."

—*Zion's Herald*: The peasantry of Ireland may well groan under their burdens, and curse many of their heartless landlords; but the burden and the curse of landlordism, compared with the burden and the curse of whiskey, is but a cushion of feathers beside a yoke of steel. The average rent of land per acre is three dollars per annum. This would make the rental of the island the round sum of \$57,576,960; while the whiskey bill of the nation amounts to \$59,115,510—the amount of rum over rent being \$11,538,550. These figures are appalling. If the Romish hierarchy and the political demagogues and agitators would now turn round, and commend to the people an honest trial of the Land Bill—one of the most righteous and beneficent measures ever granted by any legislature—and enter as vigorously into a crusade against whiskey as they have against rent, it would not be long before Ireland would be prosperous and happy.

THURSDAY, FEBRUARY 9.

—*Bombay Gazette*; Lahore, 8: A report reaches the *Civil and Military Gazette* from Kabul that Abdul Kudus Khan, Governor of Herat, has refused the Amir's orders to give up the Governorship and proceed to Kandahar, of which place the Amir has appointed him Governor. Kudus says Isa Khan appointed him Governor of Herat, and that he will not move without his orders. The Amir, on receiving this reply, ordered Abdul Ghias Khan, Kudus' brother, now in Kabul, to be beheaded, and he was accordingly executed.

Herat is in open revolt. A force of all three arms has been ordered to proceed from Kabul to suppress the rebellion. Rumours are current that Ayoub Khan is making renewed attempts on Kandahar (?). He will doubtless take advantage of the new aspect of affairs at Herat.

The *Str. Malwa*, with English Mails, left Aden for Bombay Wednesday, 1 a.m.

—Mr. A. R. Colquhoun, who proposes to travel from Hongkong overland to Burmah, has arrived at the former place, and proposed, according to the *Pioneer*, to set out on his journey on the 7th inst., accompanied by an interpreter and some ten coolies. Mr. Colquhoun, who is an officer of the Public Works Department, and has been for some time stationed in British Burmah, made an expedition into Zim-may in 1879. His present enterprise, it is stated, has been undertaken entirely of his own motion.

—H. H. the Maharaja of Travancore arrived in Bombay yesterday.

—*Daily News on Dress*: Certainly there is too much imitation of what in male attire least deserves to be imitated, a certain air of knowingness and of stable slang, which not only French but domestic observers dislike. But where this is absent, we fail to see why English girls should not dress to suit their tastes, and in the manner which accommodates itself to their pursuits. Tight high-heeled boots and light-lacing, and all the horrors called crinolines and crinoletters, and so forth, they may surely discard without having the fear of French censure before their eyes. They do not live to dress, like some of their sisters in France and the States. They are the best judges of what suits them, and it would really be less disagreeable to see a girl dressing like a groom because she likes hunting, or like a fourteenth century Florentine because she admires Mr. Burne Jones, than to find her pinched in and puffed out and hampered and distorted up to the standard of the French taste of the moment. What is natural has a better chance of developing into what is graceful than any thing one can win by sedulously copying French books of the fashions. Britons never will be slaves, and it is pleasant to find that the British maiden and matron are resisting French dictation.

—The population of the French capital is

now 2,225,910 against 1,988,806 five years ago, when the previous census was taken.

—*New Dispensation*: The open air address at Beadon Park which greatly taxed the Minister's strength, and may in one way be said to be the immediate cause of his harrassing illness, sounded somewhat strange after the preceeding English lecture in the Town Hall. The latter was fully and exclusively Christian while the former was exclusively Hindu. The discourse on Trinity tried to resolve the difficult theological problems which separate sect from sect, and was aimed at the establishment of a common platform for all Christian denominations. The Beadon Square address resolved the conflicting principles of Yoga Bhakti, the Vedic and Puranic systems into a complete and co-ordinate spirituality, and established a common platform on which all Hindu denominations might meet for a common and higher ideal of Hinduism. When Christians hear the exposition of the New Dispensation, they are obliged to believe that its character is perfectly Christian. When Hindus hear it explained they are obliged to own that its teachings are derived from the profound sources of spiritual Hinduism.

FRIDAY, FEBRUARY 10.

—*Times of India*: There is a partial revival of the animosity between the Mooltan Hindus and Mussulmans, but there have been no overt acts of violence as yet, and the *Civil and Military Gazette* thinks that peace may be maintained by tact and firmness.

—Press Commissioner: The Amcer is said to have ordered the collection of ten lakhs, the balance of the revenue of the current year in Kandahar.

Orders are said to have been received for disarming and disbanding at Kandahar an Andari Ghilzai regiment, one thousand strong, and two regiments are ordered from Cabal for the purpose, the reason being the arrest of Ghilzai Khan in Cabal.

—The Rev. A. Jean, D.D., and Mr. C. A. R. Browning, M.A., of the Education Department, have been appointed members of the Education Commission, the former as the representative of the Roman Catholic Educational Missions, and the latter as the representative of the Central Provinces.

—Deaths last week, 532. By cholera, 12.

—Mr. Burch has been sentenced to rigorous imprisonment for two years and 8 months, for personating Lord Ripon's Chaplain.

—The Chilian occupation of Peru, according to a letter from Lima of December 16, is now complete and apparently permanent. Not only has Senor Calderon's Government been broken up and Calderon taken prisoner to Chili, but Pierola, the former president, has fled the country, and the Chilians have assumed even the municipal government in Lima and elsewhere, deposing the Peruvian officials. They have also taken possession of the Post-office, and supervise correspondence and telegrams. Montero has now assumed by proclamation the presidency of Peru, but it is nominal and unsupported, and he is a refugee in the mountains. A despatch from Valparaiso announces the conclusion of a treaty of peace between Bolivia and Chili. The conditions are reported to be that Bolivia shall surrender her territory along the coast and break off relations with Peru.

—*Statesman*: It is now some time since it became evident that in many respects there was not a oneness of view between the *Indian Mirror* and its Sunday edition, which was still lately Mr. Sen's organ. Practically, the two had become distinct, and at least on some political questions antagonistic. It was time, therefore to separate them in name. The *Sunday Mirror* has therefore ceased to exist, and its place, as a religious organ, has been taken by the *Liberal*, which includes the *New Dispensation*. The *Indian Mirror* now issued on Sunday is the every-day *Mirror*, and is no

longer a religious organ. Those who wish to keep themselves acquainted with the church of the New Dispensation must, therefore, now take the *Liberal*, which is practically the *Sunday Mirror* under a new name.—

Selections.

THE SOUL WINNER.

MRS. MARY D. JAMES.

Self-sacrificing labor.

Soon after Edmund J. Yard went to Philadelphia to reside, he found there was demand for special labor in a settlement of colored people in the northwestern part of the city. Typhus fever had broken out among them in the most terribly contagious form,—sweeping them away in large numbers. In attempting to minister to these poor creatures he would imperil his own life; but he felt that God called him to this field of labor, and he must go. The filth and stench were so extreme that he was near fainting every time he entered the infected district. Nevertheless, he went, day after day, and talked and prayed with the sick and dying, pointing them to the atoning Lamb; and many a redeemed spirit took its flight from those hovels of wretchedness to the Paradise above. On Sabbath days he would go in the morning and labor among those poor sufferers, instead of enjoying the privileges of the sanctuary; and in the afternoons he would visit the almshouse, hospital, and prisons, as time would allow; and during the week he visited the sick in all parts of the city, as he had opportunity.

About the same time of his arduous labors among the sick colored people, he became interested in a sick man on the Westchester road, five miles from the city, dying with consumption: whose sister had requested Mr. Yard to visit him. He went on the next Sabbath, after his toils among the colored people. When he had reached the place, he almost fainted from exhaustion. The sick man and his mother both treated him coldly, and he felt that he was an unwelcome visitor. When he introduced the subject of religion, the man was offended, and would not listen to the affectionate entreaties to give his heart to Christ and seek a fitness for heaven. He said he "was not going to die, he should get well." In this his mother joined him. At length the weary visitor left, without receiving an invitation to come again. But on the following Sabbath he repeated his visit, persisting in his efforts to open the blinded eyes of the poor invalid to his perilous condition; only to receive similar treatment. With a sad heart he again left him, without any apparent results from his labors.

"INSTANT IN SEASON AND OUT OF SEASON.

The next walk of the faithful one to that house, a week later, was through a severe snow-storm. Breasting the cold northeast wind and snow, he plodded his way, weary from previous labors. When he had reached the house he who quite overcome with the excessive fatigue. Still no kind word was spoken to cheer his heart; but as before, only forbidding looks, and hateful treatment. To the question "May I pray for you?" the reply was, in a gruff voice, "You may pray if you choose." Prayer was offered, and the visitor took his leave, as on former visits, without one word of encouragement. On the fourth Sabbath he wended his way there again, still determined to win that soul for Jesus. As he entered the room, the sick man's eyes filled with tears, and with extended hand he said, "O, Mr. Yard, how glad I am to see you! I feel very different now from what I did when you were here before. After your last visit I thought a great deal about you, and what you said to me, and said to myself, What can it be that makes that man walk five miles out here every Sun-

day to see me? Leaving his own comfortable fireside to breast the cold, bleak winds, and even storms—to visit one who treats him with contempt whenever he comes! What can it mean? It must be that he knows there is a reality in the teachings of the Bible, and that my soul is at stake! It is to save my poor soul from eternal ruin that he makes these sacrifices. Then my hard heart began to melt, and I began to love you for your great kindness to me: and O, how I have longed to see you, that I might ask your pardon and beg you still to pray for me, and not give me up." A melting time it was that day! The mother, too, was subdued. In unison they prayed that the penitent sinner might be forgiven and saved. The power of the Holy Spirit came down; the cleansing blood was applied, and the contrite sinner could say,

"My sins are washed away
In the blood of the Lamb!"

"Was not that a glorious recompense for the toil, the ill treatment, and the sacrifice?" asked the happy soul winner, turning to his sister with a smile, as he finished the recital. She replied, "Yes, indeed; a grand recompense!" And then she thought of the blessed promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Doubtless!"—let no faithful worker for Christ forget that word. No matter how great the discouragements, the good seed cannot be sown in vain.

"Let us not be weary in well doing, for in due season we shall reap, if we faint not—Gal. 6:9.

Such labors as those related above might well be called "self-sacrificing labors." And his whole life was filled with such faithful work for humanity. His health, always frail, was often overtaken by his long, fatiguing walks—for there were no street cars then to relieve the weary pedestrian—and the great excitement to which his interviews with the suffering subjected him was very wearying to one of so sensitive a temperament. After hours of business requiring all his physical strength, often, on his way home, or on his arrival there, a summons would meet him to go to the sick-room; and instead of taking his much needed rest, he would hasten away on some errand of mercy. Even at night when the hour for retiring had come, he would go to minister to the sick. But so rich was his compensation when he would see a precious soul brought from darkness to light, that he said it paid him a thousand times over! Such cases were so frequent, that he was kept in a state of joyous excitement nearly all the time. It is really marvelous that he lived so many years, under such a pressure. It would seem impossible that an organism so fragile could endure such a perpetual strain for such a length of time.

While I appreciated the estimate which he placed upon immortal souls, and greatly rejoiced with him in the success of his labors, I felt, and sometimes expressed, solicitude in regard to his overtaxing his feeble physical system. But he would smile, and say, "Sister, you know 'Man is immortal till his work is done.'"—*Guide to Holiness.*

THE SALVATION ARMY.

BOXING-DAY AT EXETER HALL.

The Salvation Army, led by General Booth, spent the whole of Boxing-day in Exeter Hall. There were three meetings, commencing respectively at eleven, half-past two, and half-past six; but the crowd was so great that it was deemed advisable to commence the two latter meetings at a somewhat earlier hour. The proceedings were, as usual on such occasions, characterized by much fervour and enthusiasm, the singing being most noteworthy. To this the Misses Booth, Bandmaster Fry, as well as Mr. Herbert Booth, were the chief contributors.

The General spoke several times at the meetings. At the morning one his address was on "Purification," and was based upon the words: "Beloved, now are we the sons of God;... and every man that hath this hope in him purifieth himself, even as He is pure." In the afternoon various addresses were delivered, notably by Mr. Howard and Mr. Haig Millar. The address of the latter produced a deep impression upon the congregation. The following is a report of the chief part of it:—

Under these circumstances at last the truth that the blood of Christ had a cleansing as well as atoning power slowly began to dawn upon my soul, in spite of all the impediments thrown by learned men, who disputed in their works the possibility of that truth. One evening, when I was at a holiness meeting conducted by Mr. Bramwell Booth, he said, "The blood of Jesus Christ extracteth all stains from the soul." I was struck with these words, and, reasoning them out, a new ray of light broke in upon my soul. I said to myself, if a distinguished chemist like Faraday had prepared some detergent which he warranted that when applied to a stained cloth would infallibly extract that stain, the moment his word was believed and the cloth applied to it, we might be sure that all stains would be taken out of it: so if the Divine Alchemist had provided in the blood of his Son a detergent warranted to take out every spot of sin, it required only faith in his word to go forward and get the benefit of that cleansing through the blood of Jesus. These thoughts worked in my soul sometime. I saw people going up to the "mercy-seat," but I was opposed to that, having had no experience of it in the ecclesiastical organization to which I belonged, and I thought, Surely this blessing may be got in my own closet! and I asked for it there, but unsuccessfully.

I had been a Christian for the long period of forty-three years. I had thirsted for holiness, knowing that without holiness no man shall see the Lord. I had taken an active part in "Holiness Meetings," and written on the subject. I had learned the truth of living a life of faith upon the Saviour as the Baptizer, looking to Him to fill me with the blessed Spirit and to lead and guide me in all my ways. These truths I had taught, having often received a deep and large blessing in so doing. But there was one thing that I could never do, and was never able to testify to—there was a rising within of disturbed and evil principles—the lust of the flesh warring against the Spirit; and though by the grace of God it did not break out into open evil, yet unquestionably, although I strove to reckon myself dead to it, it would not admit my reckoning. I tried very earnestly to cry, in the Collect of the Church of England, "O Lord, cleanse Thou the thoughts of my heart by the inspiration of the Holy Spirit!" but even that beautiful Collect, uttered truly, and faithfully, and fervently, and sincerely, did not bring that remedy for the inward plague which I desired.

It so happened, not long ago I was going down to the Headquarters of the Salvation Army to make some purchases of their books, having no more idea of the large blessing that God was to bestow on me than I have of what is to happen to-morrow. I heard the voice of singing in the adjoining prayer-meeting, and going in, one of the sisters was there, explaining that a lady whose temper was altogether unmanageable had, on going to the "mercy-seat" at Newcastle, there got her temper, the speaker beautifully said, "cut out of her by the Lord with a knife." Another speaker having invited all who wanted the blessing of rest from inward sin to come forward and ask for it, something said to me, "Now is your opportunity." Something on the other hand said, "Oh, wait till another day; you don't know what strange thing may befall you." I was at the extreme end of the apartment, and I thought of those who pushed through the crowd to touch the Saviour, and, putting away all feeling

of pride—and it was some trial for a teacher to come forward and confess he had something yet to learn—I went forward, and knelt down, and asked for the blessing of "a clean heart."

The friend there told me: "If you have consecrated yourself (as I had done over and over again), you have only to trust the blood of Jesus that it cleanse you anew"; and I resolved to trust. Five minutes afterwards the meeting was over, and I walked home trusting still. About an hour afterwards, by the time I got home, a great and silent, but calming, change passed over my soul. I am a man who has been called a "spiritual chemist," so slow am I to admit any process until it has been examined from every point; but I can only say, if I were to divine what took place there, it was as if every appetite—every intellectual desire—every passion—every feeling that before had required to be kept down by repression, had laid their power at the feet of Jesus, and remained perfectly obedient to his will. I was no stranger to the Spirit of God dwelling in my soul before, but on going into my own closet it rose with sweet and calming influence, attesting its approval of what I had done; and joy and peace broke into my soul.

Next day, as I was walking out in the suburbs in this mild winter, the blackbirds were singing in the trees. "Oh!" said I "that is what is taking place in my soul. The winter is over and gone. The snows of age are upon me; but the time of the singing of birds has come." I repeat, as I said before, it is better further on. The Saviour does not cleanse the heart but for the purpose of putting in his more choice blessing; and as the soul now learns to trust to the blood to keep it clean, and to trust to the Saviour to fill it, why, even in the light of my own glorious experience, this seems to dwarf them all.

Dear friends, you who are standing on the other side of the promised land you know not what you are losing. It is God coming into the soul and mind to work in it both to will and to do with a power before unknown. He guides you every moment of the day, bringing you up to the right end to say the right word. You feel that the Divine Worker is now in his temple, with no let or hindrance to his beneficent and blessed Spirit operating within you. As to humility, you are "clothed" with it. Pride has got notice of dismissal, and if it had not got it, a thought of the dreary wilderness life, in which so much of Christian experience is spent, is enough to humble the soul to the very dust. Come and dwell in the height of Zion, and taste the goodness of the Lord, for it is a true word that "He will satiate the souls of his priests with fatness."

THE LATE DR. HOLLAND.

Twenty years ago, in the heyday of the lecture lyceum, there was no lecturer more universally popular or warmly welcomed than Dr. Holland. A little while before, a series of letters from Timothy Titcomb appeared in the Springfield Republican. They were addressed to young men. From that time he was one of the most successful, as he was one of the most popular, of American authors. He had studied medicine diligently, and had even practiced; but literature was the profession to which his taste and his power attracted him, and he was one of the most faithful and diligent of literary men. Yet Bohemia had no charm for him. The reckless gayety, the dissipation and destructive self-indulgence to which many young literary men incline, and which has killed untimely so many buds in our American garden—buds whose early flowering decorated the pages of this Magazine—had no allurements for the serious, steady man whose

career was constant admonition to the revelers that it was his way, not theirs, which led to the fame and fortune at which they aimed. The Magazine (Scribner's) with which he was identified, and of which he was a founder, although, we believe, not suggested by him, became by his interest and skill largely his project. His patient industry, with his native shrewdness, made him a prosperous man, and he illustrates in his own career, in a way which was very impressive to the great multitude of his readers, the happy results of the spirit and purpose which Timothy Titcomb had so forcibly commended. Perhaps toward the end there was some little weariness of the inexorable work, but no relaxation of his activity. He knew at last how frail was the tenure of his life, and that the end would come, as it did come, in the twinkling of an eye. If those friends who did not often meet him observed a deeper seriousness, it was but the natural effect of his grave certainty of the situation. But it did not dismay nor even disconcert him. He adjusted his affairs, that nothing could remain to embarrass or perplex his survivors. Then he pulled quietly at the familiar oar, until his hand dropped suddenly, and the voyage was ended. And the end was peace. Without failure of faculty, in the midst of his daily work, with no pain of prolonged suffering, in his own chamber, amid tender and sacred affection, his eyes closed who had written no word that he would blot, but a thousand words that have been a cheer and an impulse to thousands of his fellow-men.—Editor's Easy Chair, in Harper's Magazine.

Miscellany.

—Mr. Rassam, at the Victoria Institute, Jan. 16, gave this account of excavations about 12 miles from Bagdad: After digging for four days we came upon the top of some walls. This induced us to persevere with increased ardour, and we soon found that we had come upon an enormous building, in which we began to find inscriptions. I may here say that I am not an Assyrian reader. I am only a discoverer of Assyrian relics, which I send to the British Museum, where those who have made Assyriology a study interpret the inscriptions I find. We first of all discovered four rooms, and then came upon a fifth. They were what I should call generally of the Assyrian or Babylonian order, and paved with bricks or stones; but the fifth room was paved with asphalt, the discovery of which brought to my mind Solomon's saying—"There is nothing new under the sun." Previous to this I had always thought that asphalt was a modern invention. Singular as this discovery was, we dug through the asphalt, and in a short time we were rewarded by coming upon a coffer on which we found inscriptions. From this coffer we took two cylinders. These were covered with inscriptions, which are supposed to be the most important records of the oldest city in the world, founded, as historians tell us, by Noah after the Deluge, and where, according to tradition, Noah buried the antediluvian records (Cheers.) Well, I had to come home; but I left some workmen continuing the operations at the spot, and I have ascertained that they have found, after a few days' more digging that in one of the rooms there was a channel and inside that channel there were records inscribed on nearly ten thousand tablets (Cheers.) These tablets are all coming to England, but we cannot of course as yet say what they contain. They may contain some

thing of even greater value than anything that has hitherto been discovered in the course of our Eastern researches: It may be, indeed, that we shall really find on them the antediluvian records of which I have spoken. After I have been out there again I shall be happy to give you further information as to this interesting discovery on my return. I hope to be going out in another month, and then I trust I shall be able to make still further advances on what we have already discovered.

TELEGRAPHIC NEWS.

Paris February 2nd: The failure of the Union General de Paris has been officially declared. M. Bontoux, the manager, has been arrested.

New York 2nd: An enthusiastic meeting was held here to-day warmly sympathizing with the sufferings of the Jews in Russia. It was resolved that the United States Government should be requested to intercede with the Russian Government to stay the persecution.

Vienna 2nd: Desultory fighting in Bosnia and Herzegovina continues. The bands of insurgents are daily becoming more numerous.

Cairo 2nd: A new Ministry is being formed by the National party. Arabi Bey will probably be Minister for War and the Colonies.

Constantinople 2nd: The Dragomans of the Ambassadors of the Great Powers, with the exception of England and France, have delivered an identical verbal notification that the alteration in the Egyptian *statu quo* requires the assent of all the Great Powers.

London 3rd: The *standard* of to-day publishes a telegram from Saint Petersburg, stating that a treaty was signed on the 22nd December last between Russia and Persia, for the settlement of the frontier question, by which Russia receives the whole of the Akhal Tekke oasis to within sixteen versts of Seraks.

Cairo 3rd: In compliance with the request of the Chamber of Notables, the Khedive has charged Mahmoud Pascha Baroudi with the formation of a new Ministry.

Arabi Bey has been appointed Minister of War.

The new Ministry favours the pretensions of the Chamber of Notables.

Paris 4th: In conformity with the Bill passed by the French Chamber of Deputies on the 30th ultimo, the Minister for Foreign Affairs and the British Ambassador here have signed the documents for the prolongation of the Treaty of Commerce with France.

London 5th: Earl Granville has telegraphed to Lord Dufferin, the British Ambassador at Constantinople, stating that there is no truth in the report that England has agreed to an armed intervention of the Great Powers in the event of anarchy taking place in Egypt.

Cairo, 5th: The President of the Egyptian Council of Ministers has visited the British Consul General and furnished explanations of recent events. Six hundred officers of the Egyptian army have thanked the Khedive for his action during the late crisis and expressed their fidelity to him. The new Ministerial programme states that international obligations and debt and Budget engagements will be scrupulously respected.

Ismailia, 5th: The s. s. Manora and Lydian Monarch are ashore in the Suez Canal, and their arrival is considered to be serious.

6th: Latest advices state that the insurrection in Yemen is extending.—Major Palliser,

6th: The s. s. Manora and Lydian have been refloated.

7th: Parliament was opened to-day by Commission. Her Majesty in her Speech from the Throne, which was read by the Lord Chamberlain, commences with the announcement of the marriage of H.R.H. Prince Leopold, and goes on to say that cordial relations and friendship exist with all Foreign Powers. The Commission has been honourably executed. Her Majesty will employ her influence in the maintenance of the *statu quo* in a manner favourable to the good government and development of the institutions of that country. The restoration of peace beyond the frontier of India, the continued internal tranquillity of the plentiful seasons, and the increase of the revenue, had enabled the Indian Government to devote public works and devote attention to

measures for the further improvement in the condition of the people.—Her Majesty is confident that the Transvaal Convention will work advantageously. Hostilities had not been renewed in Basutoland, but the condition of the country was unsettled.—The negotiations for the renewal of the Treaty of Commerce with France had not yet closed, and will be prosecuted with a desire for the conclusion of a Treaty favourable to the extended intercourse of the two nations.—The home and foreign trade are improving, and the mildness of the past season has been favourable to farming interests; the revenue, however, has not been in proportion.—With regard to Ireland, Her Majesty says that its improved condition encourages the hope that perseverance in the present course will be rewarded by the wished-for results. Justice in Ireland had been administered with greater efficacy and intimidation had diminished, the authorities having largely availed themselves of their exceptional powers.—Her Majesty then enumerates the principal measures for the Session, including Bankruptcy Laws, Corrupt Practices at Elections, County Self-Government, Penal Code, and Municipal Reform for London.—No mention is made of Parliamentary procedure.—Ireland will be excluded from the County Self-Government Bill.—Major-General Macleod has been appointed Commander of the forces in Ceylon. News from Meshed, dated the 21st of January, states that the Persian Government has promised Ayub Khan to defray the cost of his journey to Teheran. It is believed, however, that Ayub will remain at Meshed for a considerable time, and the report is generally current that he is corresponding with the Turcomans with a view to their combined raiding upon Afghanistan. The telegram published by the *Standard* on Friday last, that a treaty had been signed on the 22nd December between Russia and Persia in settlement of the frontier, is substantially confirmed.—*Dead:* Major General Handyside, Madras Staff Corps.—On Mr. Bradlaugh advancing towards the table of the House of Commons this evening, Sir Stafford Northcote moved that he should not be allowed to take the oath in view of the former resolution. Sir William Harcourt moved the previous question, and advised that Mr. Bradlaugh should be allowed to swear, subject to the decision of a court of law. Mr. Gladstone supported this view. Mr. Bradlaugh, speaking from the bar of the House, declared explicitly that the oath was binding on his conscience. On a division the motion was carried against the Government by 236 votes against 228. Mr. Bradlaugh then withdrew, after having protested against the decision.

Cairo, 7th: The Egyptian Government has approved of the organic law giving the Chamber of Notables the right to vote the Budget, which the Khedive has declared is not contrary to international obligations.

London, 8th: The House of Lords have voted the address in reply to the Speech from the Throne, after a short debate.—The Marquis of Salisbury said that he trusted our concert with France in Egypt would not interfere with England's momentous interests in that country. His Lordship also said it was necessary to beware of anything threatening our road to India whilst Russia was at the gates of Herat. Earl Granville in reply vindicated the policy of the Government.—The House of Commons negatived the motion for a Select Committee on the arrest of the Irish members.—Mr. Gladstone gave notice of certain alterations in parliamentary rules by which *cloture* will be voted if supported by 200 members.—The House of Commons have adjourned the debate on the address in reply to the Royal Speech.—With reference to Mr. Gladstone's proposed alterations in parliamentary rules *cloture* will be voteable by a bare majority, provided 200 members support it or under 40 oppose.—It is reported that Lord Granville has had an interview with the Russian Ambassador, at which he energetically protested against the action of Russia in Central Asia, and especially as regards the Treaty lately signed between Russia and Persia.

9th: The House of Commons resumed last night the debate on the address in reply to the Royal Speech. Sir Stafford Northcote attacked the policy of the Government, which Mr. Gladstone vindicated. He warmly defended the Land Commission, and said that the Land Act had been impartially administered. The right hon. gentleman strongly denounced the Land League.—The debate was then adjourned.—The Queen will visit Mentone during March, the doctors having ordered that Her Majesty

should have rest and change.—*Dead:* The Earl of Lonsdale; Major General Bowdich, of the Bombay Army.

PASSENGERS SAILED.

Per P and O Str *Hydaspes*, 9th:

For London—Mr H W Reynolds, Mr R H Adams and Mrs Husband and infant, Mr H L Fraser, Mr Johnstone, MP, Mrs Johnston, Mr Johnston, junior, Mr Ernest Bowen, Mr Edgar B. wen, and Mr H E Trevor.

For Brindisi—Mr Thos Kingsley, Major T B Mitchell, and Mr J R Hume.

For Venice—Mr Robert Grieve, Rev F W Roberts, Dr D B Simmons, Mr D R Dady, and Capt Parry Okeden.

For Aden—Mr G H Colley.

For Suez—Mr Herwig, Mrs Herwig, Mr W A Gay, and Mr T J Finch.

For Trieste—Mr F Hahnisch, and Mr J Breinuvisti.

PASSENGERS ARRIVED.

Per P and O Str *Deccan*, 7:

From Gravesend—Major and Mrs Steel, Major Seton Mrs Floyd, Mr W T Spink, Mrs Edward Cates, Lady Biddulph, 5 daughters, 1 son, Mrs Hawes, 2 children and 1 infant, Mrs Ivens, and infant, Mrs Watts, child and infant, Major Sharp, Mr and Mrs Sedgwick, and 2 infants, Mrs Devass and 1 infant, Mr H E McDowell, Mr H Yallop, Mr J M Wild, Mr and Mrs Evan Jones, Mr J Whitehead, Mr W B Walker Miss Woodward, Miss Clough, Mr D Christie, and Mr W H Thomas.

From Brindisi—Mrs Dixon, Mr Pitman, Mr W A Happell, Mr Jackson, Mr and Mrs Livesay, Mr Smeaton, Nawab Mirza Hassan Ali Khan, Mr C W Iurie, Mr H O Campbell, and Rev Goolzak Sha.

From Venice—Mr J Hepburn.

From Gibraltar—Mr Edward Bibby.

Domestic Occurrence.

BIRTH.

WALLER—at Bombay on 8 instant the wife of R W Waller of a daughter.

DEATH.

DESOUZA—February 4th at Karachi, Esther Ellen the beloved child of Joseph and Elizabeth DeSouza, aged 8 months and 4 days; deeply regretted.

"BOMBAY GUARDIAN."

Subscriptions received from 4th to 11th February 1882.

W. W. Willard, 31st December 1882, Rs. 3; W. R. Dean, (2nd copy) 23th February 1882, As. 8; R. N. Burn, 7th June 1882, Rs. 7-10; Mrs. L. Campbell, 31st December 1882, Rs. 7-10; C. M. Johannes, 22nd May 1882, Rs. 18-8; Ras Saheb Nilkunt Bhugwant Mooley Mamladar, 20th November 1882, Rs. 7-10; E. Thurston, 31st December 1882, Rs. 7-10; A. J. Crowe, 31st December 1882, Rs. 6; Rev. T. Costa, 29th July 1882, Rs. 7-10; J. K. Bythel, 21st November 1882, Rs. 6.

NOTICE.

METHODIST appointments for to-morrow. Grant Road, 11 A. M., Gilruth; 6 P. M., N. G. Cheney of Nynee Tal. Dean Lane, 11 A. M., Cheney; 6 P. M., Northrup; Mazagon, 11 A. M., Bowen; 6 P. M. R. Sharman.

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General Traffic Manager.

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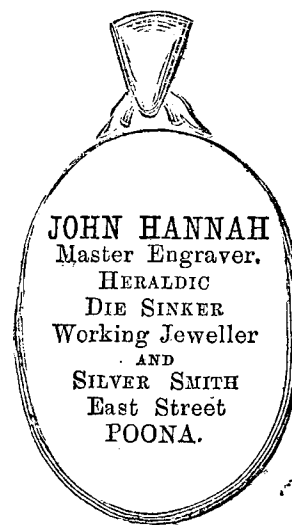
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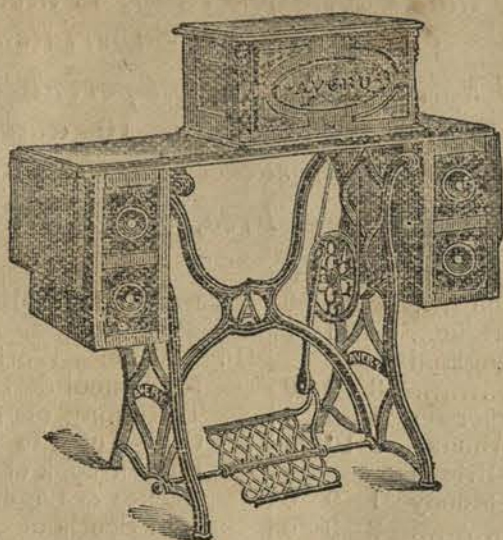
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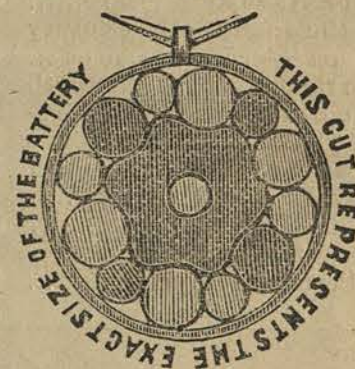
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